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 THE

Olive Trees



WHAT
 ARE THESE TWO
 OLIVE TREES ETC.
 ZECH. 4: 11-14.

I WILL
 GIVE POWER UNTO MY
 TWO WITNESSES ---
 THESE ARE THE TWO
 OLIVE TREES ETC
 REV. 11: 3, 4.

R.M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK.

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No. September, 1910. 9

OLIVE TREES,

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

SEPTEMBER, 1910.

9.

QUESTIONS OF THE HOUR.

THE SOVEREIGNTY OF THE MEDIATOR OUR AUTHORITY FOR FOREIGN MISSIONS.*

REV. S. J. JOHNSTON, NEW CASTLE, PA.

The question of authority is ever an important one. The truthfulness of this statement is evident, it matters not how it may be applied. When here upon earth the Pharisees inquired of Christ, "By what authority doest Thou these things? and who gave Thee this authority?" When questioned as to our authority for foreign missions many of us simply fall back upon the command of Christ. "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations." These memorable words Christ spake to His early disciples as He was about to ascend into heaven. While they were spoken to them as a body, yet not to them exclusively, to-day we look upon them, and rightly so, as our authority for foreign missions. It is behind this explicit command of Christ that we entrench ourselves, and, if necessary, challenge "the world, the flesh and the devil," if possible, to drive us from our entrenchments.

Secure as such a position is, yet let us not stop at this point. Let us not be content with merely possessing such a

**An address spoken at the Foreign Mission Conference of the Synod of the Reformed Presbyterian Church, at Winona Lake, Ind., Friday, May 27, 1910.*

defense. Let us carry a little further our examination of the strength of this stronghold. With the spade of investigation in our hand, let us dig a little deeper into the soil of this command of Christ. Just here these questions arise. What right had Christ to so speak to us? Upon what ground did He stand in giving forth such a command? History tells us that this same Jesus, some nineteen hundred years ago, was crucified between two thieves just outside of the city of Jerusalem. What right, then, had He to issue a command, in obedience to which, if necessary, we will go to the uttermost parts of the earth?

Briefly stated, we believe that our subject satisfactorily answers all of these questions. The sovereignty of the Mediator is our authority for foreign missions. In enlarging on this subject let us state it this way: Christ's mediatorial authority over all nations

ESTABLISHES THE RIGHT OF FOREIGN MISSIONS.

To-day, as a Church, we have our missionaries. Some are in Syria, in Asia Minor, in Cyprus, and in far off China. These devoted servants of the Church we have sent out in obedience to Christ's command. Our authority for so doing we believe to be Christ's mediatorial dominion over all nations. To our mind, it is this great doctrine which underlies that divine decree. It is the foundation stone upon which the temple of Christ's com-

mand is built. Were it not for His mediatorial authority over all nations, He would not have had the right to command His early disciples and us to go forth.

Just here let us consider an objection frequently raised. It will be admitted that we are opposed to the circulation of any false religion. When the devotees of some false system undertake to propagate their views among us, to say the least, we are not pleased. Our righteous indignation is aroused to no small extent. By the use of the press and the pulpit, we seek to stir up public opinion against them. We do not cease from our prayers nor rest from our labors until reasonably assured that the influence of such a belief has been overturned. Now the objection is, why claim our right to enter foreign countries with our religion when we so feel and act toward all other systems of faith?

You will at once observe that this objection rests upon a false basis. It takes for granted that all religions, our own included, stand upon the very same ground, that they are all entitled to equal consideration, that these false systems have as much right as Christianity has through their ambassadors to propagate their own peculiar beliefs. In addition to that, this objection overlooks altogether the truth which we have already advanced. It is Christ's mediatorial dominion over all nations that underlies our foreign missionary work. It is this great doctrine that establishes Christ's right to send us as His ambassadors into any country upon the face of the earth. We would like to raise this inquiry, To which of the many false prophets at any time did God, the Father, say as He did to Christ, His own Son, "Ask of Me and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession"? Utterly false and presump-

tuous as all of the claims of these false prophets are, yet so far as we know, none of them have been so bold in their wickedness as to set up such a claim.

Christ's mediatorial authority over all nations

FURTHERS THE END OF FOREIGN MISSIONS.

Christ came into the world to save sinners. Repeatedly we have this brought out in the Scripture. To Timothy, Paul said, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Should any one desire additional proof of this, the life of Christ is full of it. Take the time when He was feasting in the home of Levi. To the sorely displeased Pharisees He said, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

Scripture also teaches us from whence these people shall come. It informs us that they shall be taken out of every nation under heaven. The Jews thought that the promised Messiah was intended only for themselves. When Christ came and began to offer His salvation to both Jew and Gentile alike, how insulted they became. Little did they appreciate the scope of His earthly mission. In reading over the Scripture, we find no people excluded from the blessings of Christ's redemption. It matters not our race, our color, or our condition. "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

The question now arises, What has all this to do with the subject before us? We believe that you have already anticipated us at this point. Since Christ is the only Saviour of men and since those saved are to be gathered out of all nations, how necessary, then, that Christ should possess

such sovereignty. "There is one God, and one Mediator between God and men, the man Christ Jesus." When He became Mediator it simply put Him in a position to carry out His earthly mission. Aside from that, He never could have brought it about. Christ's reception of mediatorial authority was not only the gateway through which He had to pass, but also the highway along which He had to travel in seeking the lost sheep of the house of Israel. In His intercessory prayer, speaking of Himself, Christ said, "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him."

Christ's mediatorial authority over all nations

GUARANTEES THE SUCCESS OF MISSIONS.

Assurance is ever an important consideration. It enters largely into every phase of our life. If he were only assured of seasonable rains, the farmer could sow the seed with a better grace. Oftentimes it looks like taking food out of his own mouth to scatter it broadcast. Go into a bank with the intention of borrowing a little money. It may be needed to buy even the common necessities of life. If you are a stranger, the subject of assurance naturally comes up. Before the transaction is satisfactorily settled, you are compelled to go out and appeal to the kindness of some friend.

To-day our Church is actively engaged in the work of foreign missions. She is pushing this as never before. The most talented, the most consecrated of our young people, have given themselves to this work. It has been said that our Syrian field does not yield as we had expected, that the soil in Cyprus is a little harder than we at first imagined, that in China there are certain natural conditions apparently adverse to mission work. True or not, as these statements may be,

yet what have we to do with them? Only the Lord created such conditions. We are in no wise responsible for them. It is not even our province to turn them for good. In obedience to his master's command, a certain servant with shovel in hand goes out to work. He does not dig very long until he strikes some stones embedded in the soil. If he is a faithful servant, will he throw down his shovel on that account? It is true that as a Church we have sown in tears. No one is more conscious of that than we are ourselves. But what has the Scripture to say about the harvest of such sowing? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Christ's mediatorial authority over all nations is our blessed assurance. For the success of our foreign missions we have the guarantee from Him. It makes no difference into which land we enter, Christ's authority is still over us. It is impossible to go beyond His dominion since "power over all flesh" has been given to Him. Should we as a Church see our way clear to send missionaries among the most down-trodden, the most ignorant, the most despised race upon earth, we could still claim Christ's blessing. We could still look to Him for His co-operation, since His mediatorial dominion is over every race. When Sherman started in his triumphant march to the sea, little did he know of the outcome. The best that he could do was only to hope. Although surrounded by a loyal soldiery, yet there were certain conditions over which he had no control. Not so, however, is it with the Church and her work. If she remains true to Christ, sooner or later, success will attend all her labors, "as certainly as the daylight comes when the night is done."

In closing, we have only a few words

to say. Speaking of foreign missions, let us remember that the sovereignty of the Mediator is our authority for it. His dominion over all nations, firstly, establishes the right; secondly, furthers the end; and thirdly, guarantees the success of foreign missions. From this, then, it must be evident to your minds that Christ has a perfect right to send us where He pleases. When Alexander the Great crossed over into Asia, he was regarded as an invader, and so he was. He became that as soon as he had passed the Hellespont. When Louis XIV. entered Holland, William of Orange looked upon him as an invader; and so he was. His territory extended only to the banks of the Rhine. When Napoleon Bonaparte marched upon Moscow, Alexander considered him as an invader; and so he was. He was a long

distance from the border line of that Republic to which he had any claim. But, friends, not so is it of the Lord Jesus Christ in the Church's work of Foreign Missions. Having mediatorial dominion over all nations, through His ambassadors Christ has a perfect right to go to the ends of the earth. In so doing He is not that lawless invader which some assert, simply in conquest of more land, but rather earth's only rightful Ruler, going out to claim what is His own. "Fair as the moon, clear as the sun, and terrible as an army with banners," the Church of the Living God, at the command of Christ, the Mediator, has gone forth into all the world, and shall continue to do so until the "kingdoms of this world are become the kingdoms of our Lord, and of His Christ."



I remember once, in one of our great courts of justice here, attending a trial, a very celebrated trial, a dramatic point of thrilling interest, which depended upon the admission by the one who was being tried for a serious offence, the admission that certain documents had been written by him, and I shall never forget—it is one of those memories that live with a man—I shall never forget amid the intense silence there was held out to the man the documents in question and the question was put: Is that your writing? Did you write that? And I hold these things up to you to-night as one who seeks to be Christ's faithful minister, and I say: "My brother, did you write that? Is that your record? Read it, face it up. There is little satisfaction to be derived from any other course. Read it, though you read it through tears which blind you. There is a godly sorrow that worketh repentance, and I pray God it may be ours to-night. Your record, it has been written as sometimes men write to-day, in what they call invisible ink. You have seen it, that chemical preparation which looks like water. You may write with it, and it leaves no marks upon the paper, but hold it up to the heat, bring it close to the fire, and soon the letters will begin to stand out in distinct clearness. And these records of ours, invisible to the eye of everyone save to our own inner sense, and to the eye of God, it is the heat that brings them out, the heat of temptation; and as a man acts then, so is his record revealed; the heat of the crisis, of the great day, which comes for us all.—*Holden.*



My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by Providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—*Norman Macleod.*

NEWS OF THE CHURCHES.

ABROAD.

Asia Minor, Mersina.—The following items are from Miss Evadna M. Sterrett, writing July 7, 1910:

Notwithstanding the fact that June was pleasant until within the past two weeks, the effort to keep the girls' school open until the end of the month did not prove satisfactory. Four of the boarders fell ill and some others had to leave at the usual time, when the poor people of Tarsus and Adana go out to the farm villages to work. They cannot leave the girls to go out alone. Some of the most promising pupils are from this class of people.

Last week we were made sad by the news of the death by drowning of one of our school boys and Church members—Yakoob Melkie. He had gone out with his mother, sister and little brother to work at a village some distance from Adana, and it seems that he and another boy had been detailed on that day to bring the dinner for the rest of the farm hands. On being told that the food would not be ready to serve for a half hour, he suggested that they go and take a swim in the river nearby, so he, the boy and a carriage or cart driver went. No sooner had the other boy gone into the river than he called to Yakoob to save him from drowning. Yakoob immediately jumped in to go to his help. The carriage driver reached out his long-lashed whip to the boy, who caught it and was drawn out safely, but poor Yakoob disappeared and was not found until the third day afterward. He was a good boy, and was well advanced in his studies, and naturally we were looking forward to his being a useful helper in some portion of the field.

As our workers are few, we feel this loss very keenly. He entered school as quite a small boy, when Miss McNaughton had charge of the boys' school. His parents were members of our Church at Adana. His father died a few years ago. Just shortly before Yakoob's death he had written letters to friends here, and they came in the same post that brought the letter from our Adana evangelist telling of the death.

It seems strange that he should have been taken away just when he was about ready to be useful; but the Lord had another plan, and Yakoob's work was finished.

There is much sickness in town now, and, so far, very few people have had the courage to go to the mountains, owing to the unrest connected with the Cretan question.

The two teachers who are spending part of their vacation in visiting the villages around about Tarsus, report that they have been cordially received in every village visited. On one occasion a company of some thirty people, who were working in a field, called them as they went along, and asked them to stop, which of course they did, and spent a time reading and talking. Without an exception, every one, wherever they go, has manifested a deep interest. Every village expresses a wish to have a school, but some add that they are afraid to ask. They visited two villages where we used to have schools, and the people remarked that the Americans had forgotten them.

In some places they are offered liquor, and this gives them an opportunity to express our views on that subject. I

think that these teachers are tactful and prudent in approaching the people, and we trust that their efforts will be blessed to leading some to a knowledge of the truth and acceptance of the same. On one or two occasions they were asked what they would do toward helping them out of prison in case they accepted the "American religion." They evidently think that prison must be the result for such acceptance. It would be a great gain could more of them learn to read. Yet it is surprising how many have managed in some way to learn.

I suppose that there are more Moslems going to be reached through the reading of the Bible than in any other way, and more than ever do I long to see schools in every village on this plain. Through the liberality of the L. M. S. of Eighth Street, Pittsburg, we have been able to buy an interesting lot of literature specially suited for Mohammedan readers, and we hope and pray that this, too, will bring forth fruit. It is from the Nile Press in Cairo we have our tracts and books. Our Bible woman here in Mersina is using some. She was telling me yesterday that, no matter how busy a Moslem or Fellaha woman is, she always seems to find time to listen to reading. I wish we had more suitable workers in this line.



Writing from Guzne, July 2, 1910, Rev. Robert E. Wilson says:

Mrs. Willson and I came to Guzne on May 25. On June 17 we were joined by Mrs. McFarland and Margaret and Misses Elsey and Patton from Latakia, and Miss French from Mersina. The following day, Rev. McFarland, who had accompanied his family to Mersina, also came to Guzne, remaining a week and returning to Latakia by the Italian steamer on the following Monday.

On Sabbath, June 26, Brother McFarland was present and preached in Mersina.

The marriage of Rev. J. D. Edgar and Zada Ann Patton took place in Guzne on June 29, at 4:30 P. M. The ceremony was performed by the writer. The bride was attended by Miss Elma French and the groom by Dr. John Peoples. The American Consul from Mersina was present, as required by law.

Mrs. Edgar was compelled to leave Latakia sooner than they had planned by reason of illness and came to Guzne, thinking that the change would be beneficial. She has been gaining slowly since coming, and if she could spend the summer here it would probably strengthen her greatly. Thus far, however, I believe, the plans for the summer are not completely settled. We are very glad to have them with us thus long, and we hope it may be possible for them to arrange to spend the summer here.

We have to record a very sad providence in the death of Yakob Milke. The past winter he spent in the boarding school in Mersina. His home is in Adana with his widowed mother and two younger sisters. At the close of school he went to Adana and began his summer's work in one of the gardens of a neighboring village. Week before last he came in to Adana to spend a day or two at home. While there, he went one day to the river to bathe and was drowned. It was two days before the body was recovered, the swift current of the river having carried it to the sea. Yakob was a boy who had awakened the expectations of all the missionaries that some day he would be an efficient worker in the cause of the Master, Whose name he had publicly professed. Bright and capable in his studies; quiet and courteous in disposition, and faithful and diligent in his work, he gave unusual

promise of a life of useful service. But "God's thoughts are not as our thoughts, neither are His ways as our ways." While we were planning for this life long years of helpful service, the Master was planning something better, and in His infinite wisdom He knows best.

We commend to the prayers of the Church the sorrowing mother, who is one of our members in Adana, and the sisters thus bereaved, that they may be sustained in their trial, and that their faith fail not.

The Mission circle are all in the usual health.



In a letter dated July 19, 1910, Dr. Peoples, after referring to the sad death of one of the school boys, spoken of in the foregoing letter, continues:

On the side of encouragements, however, two of our teachers are touring the villages, using Tarsus as a center. They report that in every village, without exception, they are gladly received and hospitably treated. The people listen to them as they read and talk to them, and some of the villages have expressed a desire for schools. But where are the teachers? Those who have ability leave the country in order to get away from the military service. One cannot blame them for so doing, but it makes the work so much harder.

We are having very unusual weather for this time of year. Rain at frequent intervals, which causes an increase in the humidity, and needless to say, an increase in the mosquito family. While the rain is at intervals, the mosquitoes give a continuous performance, and have a continuous feast, to which not infrequently the missionaries have to give their contribution.

Mr. and Mrs. Willson and Miss French are in Guzne at present, and Miss Sterrett and I are in Mersina.

We are glad to hear of the good things from Synod in the mission line. May the little Covenanter Church keep a united front as she lines up against the forces that are "not of this world"; and may she see to it that her "skirmish lines" and "outposts" are made and kept strong as they penetrate into the enemy's country. With greetings from one of these "outposts" in one of the enemy's countries.



Another letter from Rev. R. E. Willson, written July 27, 1910, gives some additional items:

I have time for only a line this afternoon to tell you of the new arrival on the mission field. We welcomed a son into our home yesterday. I am happy to report that mother and son are both doing well.

The mission circle are at present all well. Miss Sterrett is still in Mersina. The weather is getting quite warm there now. Mr. McFarland returned last Friday from Latakia, remained in Mersina over Sabbath and preached for them there, and came on up to Guzne Monday morning. Mr. and Mrs. J. D. Edgar left our circle last Wednesday to go over to Alexandretta. They expect to spend the rest of the summer at Mr. Kennedy's summering place near Alexandretta. Mrs. Edgar gained quite rapidly while she was in Guzne. We trust the climatic conditions in the other place will be as suitable, and that she will soon be well and strong again. Mr. Samuel Edgar has been having a round of fever, but at the last report, when Mr. McFarland came from there last week, he was better.

Our Tarsus Evangelist had made all plans to come with his family to Guzne, but they were afraid of disturbances and have gone back to Tarsus. There has been considerable unrest and fear in connection with the Cretan-Greek question.

There were many rumors of war between Turkey and Greece, a general boycott of Greek merchants and vessels in Turkish ports, and for this reason many did not come to Guzne as soon as they would otherwise have done, and some (Greeks) who had planned to come, did not come at all. So far as I know, all is quiet now.

We were all glad to get the good word from Synod, and we all trust this will be a fruitful year in the work in missions.

With greetings to all.

China, Tak Hin.—A personal letter

from Rev. A. I. Robb, dated July 11, 1910, closes with these words:

I think the Synod as a whole must have been exceptionally good. The time given to missions and evangelistic affairs and the manifest interest in them and the harmony along these lines is good to hear about. I wish all our lines of work were as harmonious, and do not see why they might not be. Others will write you the news. We are all in health, and in a short time will try to get to the coast. The Mitchells go this week, and others at the first of August.

AT HOME.

Kansas, Olathe.—In the Providence of God we are called to note the death of our sister, Mrs. Margaret A. Robinson, who passed to her heavenly home on the evening of June 23, 1910, aged eighty-nine years, eleven months and twenty-three days. She was the oldest member of our society and she was also one of the charter members.

Although called to endure great physical suffering in her last days upon earth, she manifested great patience and resignation to the will of her Heavenly Father. We can heartily testify to her great activity in the work of her Master as long as she was able, for she enjoyed nothing better than doing missionary work of whatever kind came to her hand to be done.

Our loss was her eternal gain, and as she loved and labored for her Saviour, let us emulate her example and recognize the admonition, "Be ye also ready."

MRS. ATCHISON,

MRS. ROBB,

MRS. AIKIN.

York, N. Y.—The members of the Woman's Missionary Society of York Congregation desire to offer the following tribute of respect to the memory of Mrs. Martha McKee, who for many years was a faithful and consistent member of our society, quietly passing in and out before us. She was possessed of a deep and earnest faith, of a meek and quiet spirit, and a love for the House of God, which gave her great joy in all of its services. Peculiarly afflicted for many years, yet she cheerfully and patiently attended to the duties of the home. Her children rise up and call her blessed.

As a society we wish to express our sense of loss, but rejoice that she has entered into that rest that remains for the people of God.

We extend our sincere sympathy to the bereaved daughters, and commend them to our Heavenly Father, who will sustain all His children in time of trouble.

DORA GUTHRIE,

MARTHA MILLIGAN,

Committee.



When the fight begins within himself, a man's worth something.—*Browning.*

MONOGRAPHS.

THE WORLD MISSIONARY CONFERENCE AT EDINBURGH.

PREPARATIONS FOR THE CONFERENCE.

Our readers will probably remember that the great Ecumenical Missionary Conference met in New York in 1900. It was the largest missionary gathering ever assembled since the days of the apostles, for more than two hundred and fifty missionary societies of the civilized world had sent about three thousand delegates. Its influence was tremendous, especially in the United States and Canada, where it had the two-fold blessed influence of largely increasing the missionary zeal of the churches and of bringing about a closer co-operation of the great missionary societies of the denominations. But the great Conference adjourned without making any provision for similar future gatherings, though many of the delegates recognized the necessity and importance of such gatherings at stated times, and it seemed as if the Ecumenical Missionary Conference of 1900 would thus remain without any successor.

Five years went by without further action. Then, in the beginning of 1906, Mr. Daly, the wide-awake secretary of the Livingstonia Mission, sent a letter to the Presbyterian Board of Foreign Missions in New York, in which he inquired if a world-wide missionary conference seemed desirable to its members. Speedily the answer came to Scotland, in which the great denominational Boards of Foreign Missions, whose headquarters are in New York, unanimously declared that they considered such a world-wide missionary conference most desirable. The preparatory steps were immediately taken and committees were organized in Great

Britain, in America, and upon the Continent of Europe.

The first question discussed by these committees was, what shall be the character of the Conference to be held? It was acknowledged that after all the Ecumenical Conference of 1900 had not borne sufficient fruit, and all agreed that the plans now under discussion must be looking toward a missionary conference whose discussions should be based upon the actual and general missionary experiences of its participants. It was also agreed that the limited space of assembly halls demanded that the number of actual delegates should be between eleven and twelve hundred, and on account of this limitation, it was decided that only such missionary societies should be represented which had had an annual income of \$10,000 during the past three years, and that those with an annual income of \$50,000 should be entitled to another delegate for every \$25,000. The question about the sphere of missionary labor to be discussed was finally answered to the effect that missionary work among non-Christian peoples only should be discussed, so that missions to Roman Catholics and other nominal Christians were left out from the program, a decision which caused at once much discussion and was much regretted during the Conference, especially by American delegates.

In 1908, an International Committee met in Oxford and London. It was decided that the Conference should be held at Edinburgh, Scotland, in 1910, and eight Commissions were appointed for the purpose of preparing the material for the discussions at the Conference which were to be limited to eight general subjects unanimously agreed upon. The member-

ship of these eight Commissions was composed of the best instructed men from all the world, who immediately set to work and gathered an immense mass of material from missionaries of every field and from acknowledged authorities and writers. This material was carefully sifted and gone over by the Commissions which based upon it those carefully prepared and wonderfully interesting printed reports, which were laid in the hands of every delegate a few weeks before the meeting of the Conference, and which formed the basis of all its discussions. These reports, covering every sphere of missionary activity among non-Christian races, will be published, together with the addresses delivered at Edinburgh, in nine volumes, and will be a most valuable addition to the library of every Christian minister.

THE WORLD MISSIONARY CONFERENCE.

ITS DELEGATES.

The principle of representation to which we referred before was rigidly adhered to, so that when the World Missionary Conference assembled at Edinburgh on June 14, 1910, a number of smaller and weaker denominational and inter-denominational missionary societies were excluded because their annual income had not been \$10,000 annually during the preceding three years. Yet, the number of Evangelical Missionary Societies represented at the Conference was 158 (46 British, 59 American, 41 Continental, 3 South African, and 9 Australian), while about 1,200 delegates (500 British, 500 American, 172 Continental) were in attendance. Almost every nationality of the earth had representatives among these delegates, because the great missionary societies had taken care to have the different spheres of their activities represented by their ablest men, regardless of race and color. Thus the little Japanese, the tall Hindu, the highly

talented Chinese, the Negro, the Korean, and representatives of other races assembled and during the meetings contributed their valuable speeches to the great number of those delivered by the representatives of the Missionary Societies from the home countries.

ITS MEETING PLACE.

The World Missionary Conference had been called to meet at Edinburgh, Scotland, from June 14 to 23, in the great Assembly Hall of the United Free Church, which accommodates about 1,000 upon the ground floor and perhaps 1,800 more upon its four spacious galleries. Since the number of delegates was 1,200, the ground floor and one of the galleries were reserved for them, while the demands for tickets of admission to the other galleries were far beyond their seating capacity for every meeting. Parallel meetings of a more popular character than those in the Assembly were held regularly in the spacious Synod Hall, and occasional meetings were held, especially in the evenings, in the famous and large Tolbooth Church, so that ample opportunity was offered to the immense crowd of visitors, especially from America, and to the people of the Scottish capital to enjoy the discussions of the great subjects before the World Missionary Conference by its ablest speakers.

THE MEETINGS IN THE ASSEMBLY HALL.

After a grand public reception, tendered to the delegates and visitors by the Lord Provost and the City of Edinburgh in the spacious museum, especially fitted up for the occasion, on the evening of June 13, the World Missionary Conference was called to order in the afternoon of June 14, by its president, Lord Balfour, of Burleigh. The preliminary business was speedily transacted, John R. Mott being chosen chairman of the business meetings and the recommendations of the busi-

ness committee being accepted without discussion. Thus it was resolved to meet from 9:45 A. M. to 1 P. M., from 2:30 P. M. to 4:30 P. M., and from 8 P. M. to 9:30 P. M. every day, except the Lord's Day. The morning and afternoon sessions were to be given to the discussion of the printed reports of the eight Commissions, in the order recommended by the Business Committee, while the evenings were to be given to special addresses by the most representative men of the world. Thirty minutes of every morning—at first from 12:30 to 1:00, later from 11:45 to 12:15—were to be given to prayer, and the speeches of delegates were limited to seven minutes each.

It is impossible to give our readers an idea of the meetings themselves, for our space is limited. To us they were the most inspiring, the most instructive, and the most helpful public meetings which we ever attended. Why? First, because they were composed of men and women with but one purpose in their hearts, viz., the glory of God in the preaching of the gospel to the non-Christian world. There were no apologies for the enterprise of missions. Every one took it for granted that Christianity is the one true religion, and that it is the duty and the privilege of the Christian Church to carry the glad tidings of salvation in Christ to the uttermost parts of the earth. Secondly, because they were composed of men and women thoroughly familiar with every phase of the great work. Many of these delegates had given many precious years of their lives, and health, and strength to active missionary effort among the heathen. All were thoroughly conversant with the great need of the gospel in the lands under the sorrowful influence of heathenism and Mohammedanism, and all

were persuaded that nothing but the gospel will cure the evils, lighten the sorrows, and bring peace to the restless hearts. Thirdly, because they were composed of men and women strong in faith. The assurance that the gospel must prevail, that Christ will conquer and be acknowledged Lord of All, was in every heart and became evident in almost every speech. Fourthly, because the atmosphere of all meetings was deeply spiritual. One reason for this wonderful fact is probably found in the thirty minutes which were given every day, in the midst of the busy morning session, to prayer. Those thirty minutes were devoted to prayer. The leaders of the precious moments were selected by the Business Committee, not on account of their great eloquence, for there were no speeches at that time, but on account of their piety and spiritual fervor. They led the people in prayer, most of the time in silent prayer, announcing simply in choice language the subject chosen for the day's hour of prayer by the Business Committee, and reading passages of Scripture containing precious promises and encouragements concerning the subject. We never before saw the blessing and the privilege of intercessory prayer as in that great silent throng. The very silence of these thirty minutes, broken only here and there by the statement of the subject or the quotation from the Word of God, helped us to understand better the meaning of united prayer. It brought a clearer vision of the need of the whole world, of our own inability and weakness, and of Christ's sufficiency. The memory of those periods of solemnity must abide with all who enjoyed the privilege. Few delegates absented themselves from them and the crowds of visitors and spectators upon the galleries were day by day as deeply moved as the delegates themselves. Thus the meetings

of the ten days were to me most inspiring, most instructive, and most helpful. That they were thus to many others was amply proved by the fact that the three great halls were nearly always crowded by an enthusiastic crowd, that the interest increased as the days went by, and that on the last day there was not a vacant seat in the halls.

SOME IMPRESSIONS AND LESSONS.

We cannot enter upon a discussion of the particular meetings, as we said before. Let us simply give some lessons:

1. The bare fact of such a Conference was an impressive lesson, but more impressive still was its remarkable unity. We did not all agree on all points, but generous respect was paid even to statements of views with which many members had little sympathy. This was especially evident when some speakers, four in all, we believe, recommended co-operation in missionary work with the Roman Catholic Church. There were no angry exclamations, no fiery protests. Quietly Dr. W. H. Roberts stated that American Protestants are not willing to give up the results of the Reformation. The very fact that so little attention was paid to these, to us quite unreasonable, views of co-operation with the Papacy proved most conclusively that this vast gathering had no sympathy with them, but that it was generous enough to respect the views of a few who had proved themselves earnest missionary workers otherwise.

2. The great ability of the consecrated men who were delegates and speakers made a deep impression upon all. The addresses were grand. The seven-minute speeches, without introduction and without peroration, almost without exception evidenced the wonderful power of the rank and file engaged on the field at the present moment.

3. The sum and substance of all the speeches was the Herculean task before the Church of Christ. The vastness of the undertaking to preach the gospel to every creature was taught us most impressively, but also the fact that all these men were men of strong faith, who were fully persuaded that the task can be accomplished.

4. The enthusiasm of the Conference was a most impressive lesson. It was not the all-too-frequent kind of enthusiasm which burns brightly for a moment only, but the enduring enthusiasm which is based upon knowledge. If we want to stir up our churches to increased missionary enthusiasm, we must increase their knowledge of the field, of the need, and of the possibilities before us. Enthusiasm of men moved by sentiment dies quickly, but enthusiasm of men who know and whom their knowledge stirs unto activity will endure and will steadily increase.

5. The critical character of the situation in heathen lands was deeply impressed upon us. Mohammedanism is advancing. Hinduism and Confucianism are trying to reform themselves. The heathen religions are crumbling to pieces. Men all over the world are in need, and that need is the unsearchable riches of Christ. The call to service comes to the Church now. It must be answered now.

6. The necessity of an increase of spiritual life in the home churches was impressed upon us with unprecedented force and clearness. If we desire to perform the task of preaching the Gospel unto every creature, we ourselves must first know experimentally the love of Christ. We must first know that He meets all our need, before we can offer Him to others as the one who will meet their need.

The great lesson which the Edinburgh World Missionary Conference should

teach us, who are at home, is that we must realize the world's need and our obligation to offer the all-sufficient Christ. Then we must give ourselves to unceasing, persevering prayer, until we rise unto a grander conception of Him, to whom all power in heaven and on earth has been given. Then we must either go ourselves to do the work or supply the needs of those who go.

To the faithful missionaries, tired and worn, conscious of the immensity of the task before them, the Edinburgh World Missionary Conference called out, "Go forth with new confidence. It is the Lord's work thou art doing. Fear not, for He is with thee with all His power. Thou art one of the reapers in the Lord's great harvest field."

(REV.) LOUIS MEYER.

WORLD MISSIONARY CONFERENCE.

MESSAGE TO THE MEMBERS OF THE CHURCH IN CHRISTIAN LANDS.

DEAR BRETHERN IN CHRIST—

We, the members of the World Missionary Conference assembled in Edinburgh, desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian Missions, and this testimony has brought home to our entire Conference certain conclusions which we desire to set forth.

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements

which are placing all at once before the Church a new world to be won for Christ. The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries will not be able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history.

We have therefore devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian Church for centuries.

But it has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. That trust is not committed in any peculiar way to our missionaries, or to societies, or to us as members of this Conference. It is committed to all and each within the Christian family; and it is as incumbent on every member of the Church, as are the elementary virtues of the Christian life—faith, hope and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just

as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized; so that the entire impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, may confirm, and not impair the message of the missionary enterprise.

The providence of God has led us all into a new world of opportunity, of danger, and of duty.

God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer and more available for our help and comfort than any man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the Church, and for the world; and, in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration.

**MESSAGE TO THE MEMBERS OF THE
CHRISTIAN CHURCH IN NON-
CHRISTIAN LANDS.**

DEAR BRETHREN IN CHRIST—

We desire to send you greeting in the Lord from the World Missionary Conference gathered in Edinburgh. For ten days we have been associated in prayer, deliberation, and the study of missionary problems, with the supreme purpose of making the work of Christ in non-Christian lands more effective, and throughout the discussions our hearts have gone forth to you in fellowship and love.

Many causes of thanksgiving have arisen as we have consulted together, with the whole of the mission field clear in view. But nothing has caused more joy than the witness borne from all quarters as to the steady growth in numbers, zeal and power of the rising Christian Church in newly awakening lands. None have been more helpful in our deliberations than members from your own churches. We thank God for the spirit of evangelistic energy which you are showing, and for the victories that are being won thereby. We thank God for the longing after unity which is so prominent among you, and is one of our own deepest longings to-day. Our hearts are filled with gratitude for all the inspiration that your example has brought to us in our home lands. This example is all the more inspiring because of the special difficulties that beset the glorious position which you hold in the hottest part of the furnace wherein the Christian Church is being tried.

Accept our profound and loving sympathy, and be assured of our confident hope that God will bring you out of your fiery trial as a finely tempered weapon which can accomplish His work in the conversion of your fellow countrymen. It is you alone who can ultimately finish this work; the word that under God convinces your own people must be your word; and the life which will win them for Christ must be the life of holiness and moral power, as set forth by you who are

men of their own race. But we rejoice to be fellow-helpers with you in the work, and to know that you are being more and more empowered by God's grace to take the burden of it upon your own shoulders. Take up that responsibility with increasing eagerness, dear brethren, and secure from God the power to carry through the task; then we may see great marvels wrought beneath our own eyes.

Meanwhile we rejoice also to be learning much ourselves from the great peoples whom our Lord is now drawing to Himself; and we look for a richer faith to result for all from the gathering of the nations in Him.

There is much else in our hearts that we should be glad to say, but we must confine ourselves to one further matter, and that the most vital of all.

A strong co-operation in prayer binds together in one all the Empire of Christ. Pray, therefore, for us, the Christian communities in home lands, as we pray for you; remember our difficulties before God as we remember yours, that He may grant to each of us the help that we need, and to both of us together that fellowship in the Body of Christ which is according to His Blessed Will.

OUR INDIAN MISSION.

Not a new theme, but one that is ever fresh with interest and inspiring. The visitor is at once struck with the size of the plant. The commodious hospital, suggestively shaped like the red cross; the large church with its recently added wing to accommodate the growing audiences; the school house, which furnishes class rooms, girls' dormitory, kitchen and dining hall, and the pump house—all of stone, brought from the mountains and reared with hard toil and no doubt many a prayer and tear. Then the missionaries' house, the farmer's house, the laundry,

the boys' dormitory, the barn with its broom factory in the loft, and the great alfalfa barrack, come under your inspection. To the north, fields of growing crops; to the west, the road; to the east, the camping ground for the Indians; and to the southwest, the large pasture field with its carefully selected herd of cattle, which has meant so much to the work and welfare of the Mission. A good deal to manage and a large responsibility, but the work moves forward with systematic precision. Economy and wise forethought are evident at every turn. The plant as it stands is a credit to any Church and a monument to earnest toil and executive ability on the part of our missionary.

But, after all, these things are but stone, wood, hay and stubble, simply the equipment, the means to the great end—the work. This is both extensive and intensive. Extensive, in that it covers an area of about forty miles in diameter; and in that three tribes, the Comanche, the Kiowa and the Apache, are receiving the ministry of love. Besides the regular preaching services and the meetings in the chapel and in the Indian camps, there are services held and Sabbath schools established among the white people who have settled around and within ten miles of the Mission. Many of them are almost as spiritually destitute as the Indians.

For eight months in the year a half a hundred children are to be cared for, body, mind and soul. Day and night they demand attention, and the hum of work is heard in every department. The training the children receive is intellectual, industrial and religious. In the class room under the new wing of the chapel we found Miss Anna McClurkin with patient kindness hearing the primary pupils. On the second floor of the

school building, Miss Orlena Ailsen was busy with the larger boys and girls, and Miss Florence Mearns as matron of the girls' dormitory, was finding ample employment in instructing the girls and attending to their many needs. In the kitchen we found Miss Almira Kerr preparing the meal for her numerous family and instructing both boys and girls in cooking and dining room work. In the laundry Miss Minta Allen had her host of willing workers around her, and in her quiet way teaching the boys and girls the essentials of neatness and cleanliness. If not in the laundry you would likely find her at the pump house overseeing the care of the milk and butter making. At the boys' dormitory, Mr. and Mrs. Coulter were making home comfortable, looking after the boys' clothing, sorting sizes, darning and mending, and in multitudes of ways meeting the many calls of the growing, rollicking, whimsical boys—a busy place that. The writer once upon a time lived there a week.

The farm and broom factory, by strict attention to business, has been made a source of income toward defraying the running expenses of the Mission. But it has had a greater reason than that for its existence as part of the work. For a number of reasons the Indian of the not far distant future will find himself in poverty and without a home unless he learns to use the land he now has, to transact his business, and to save his earnings. To meet this the Mission has been striving. As a result, there are quite close to the Mission a number of well improved Indian farms.

The work is intensive. It is heart-to-heart, hand-to-hand, personal soul winning. The Indian must learn by what he experiences to trust the worker. This calls for unquestionable sincerity and a whole-souled consecration. One never has

the X-ray turned upon character and motive as when dealing with children or the child races. When satisfied that he has a true friend, the Indian knows well how to use him. Every hour in the day and often in the night, there is a call for help of some kind. But for it all, there is a gratitude and response that fully repays. In every department there is and must be a diligent watch for souls, and we found a happy band of workers, joyfully willing to be all things to all men, if by any means they might save some.

Mrs. Carithers goes forward with her work as Assistant Field Matron with weariness and painfulness at times, but with high hope, and is "the smile of God" to all with whom she comes in contact. Miss Emma McFarland has given herself in devoted Christian consecration to the Apache people, perhaps the lowest and most destitute of the tribes. In her zeal to reach them, she is acquiring the Apache language, a feat which no living white man has yet accomplished. By sheer force of love and prayer and Christian service she is winning them.

The results of the work are such as to cheer the heart of the Church and the missionary. In material things, the condition of the Indian is much improved. His camp life is transcendently above what it was even eight years ago. Comfort, neatness and cleanliness and self-respect have been inculcated. Their neat farms and comfortable homes are a long way on from the old roving life of the tepee and saddle.

But the spiritual fruits of the work are even more striking. We heard the children recite whole chapters of the Bible with a rhythm that was pleasant and even musical. Hundreds of verses are learned by each pupil. Last year one girl committed over twelve hundred texts—a record which any congregation in our

Church might be justly proud to duplicate. There is a congregation of over one hundred members, two-thirds of which are Indians. As you sit upon the platform you have before you men who were famous for their exploits in war, and who gave the United States troops many a hard battle. By the grace of God alone, they have been conquered. As you sit there reading to your audience, it is not difficult to discern those who have found the "Jesus road" and those who have not. Those on the "Indian road" have a look of hopeless sadness, the lines of their countenances are all down. But those who have learned to know "the Hope of all nations," look out of eyes that sparkle with the light of God and their faces beam with a joy unspeakable. That audience, could you see it—savagery before and after—would settle forever in your mind the much mooted question, "Do missions pay?"

But our desire to know what the "heart speaks" brought us into close touch with the people in their tents and beside the camp fire. The old men all told of a longing for light and life (for the Indians are by nature a religious people) and a seeking after God, if happily they might find Him. The following from one of them is characteristic:

"When I was young I did not know the Heavenly Father. The old Indian road was very dark. I did not know what

to pray for, but I wanted to pray and I prayed. But see, though I did not know the Heavenly Father, He knew me. He heard his child crying and knew what he wanted and sent Mr. Carithers to tell us about the Jesus road. Oh, how thankful I am that the Heavenly Father let me live until Mr. Carithers came. Now I know the road, now it is all right, now it is all light."

Who can estimate the value of the gospel to the souls of men? By what law of grace or human kindness could we withhold such a blessing from a benighted people?

Should not such a work receive our earnest prayers and hearty financial support? Yet there was a deficit in the offerings for this Mission last year. Perhaps I ought not to tell it, but the Church ought to know it. In the southwest corner of the hospital building we found a porch room, fitted as comfortably as it could be made for Mrs. Carithers. The windows are so arranged that plenty of life-giving air may be had. There the battle goes on day by day, a battle for life with faith in God that it will be won. As I know the heart of the Covenanter Church, I am confident that she will not allow the discouragement of a deficit to add to the burden of and care of our missionaries.

J. S. McGAW.

Morning Sun, Ia.



Be generous with smiles and kindly words, if with nothing else. That which costs the least is often most valuable in this strange world. And kind words and gentle acts of sympathy have a way of reflecting that many and many a time has rewarded the giver a thousand-fold. It is a great thing to remember peacefully at eventide that some burdened heart has blessed you during the day for a timely word of cheer or glint of encouragement.—*Christian Work.*



If ever you get light it will be in this way: Christ must be a great light to you. Nobody ever found light by raking in his own inward darkness—that is, indeed seeking the living among the dead.—*C. H. Spurgeon.*

WOMEN'S DEPARTMENT.

OUR NEW DEPARTMENT.

Ofttimes in our life we realize that our actions call for some explanation, perhaps now and again an apology is necessary to set us right with our friends and neighbors. At this particular time we feel that only an explanation is due those who shall, in turning the leaves of the September number of *OLIVE TREES*, see for the first time the caption "Women's Department," and our hope is, that an apology may never be necessary.

KEEPING ABREAST OF THE TIMES.

The busy housewife, in her daily round of duties in the home, will realize that this or that piece of machinery, or utensil, will expedite her work and enable her to make home more comfortable and attractive; the family will be better clothed if a sewing machine is installed, or by some new utensil or method in the kitchen, better food, more tempting viands can be prepared for the family. As piece by piece is added, better methods adopted, she renders superior service to those who look to her as the home-maker. In short, if we wish to keep abreast of the times in our homes, on the farm, in office, store or workshop, we must adopt up-to-date methods and helps. No less is this true in church work.

GOOD BUSINESS METHODS.

Good business methods administered in the temporal affairs of our churches would work wonders. And why not? If we are to be not slothful in the business in which we engage to make our livelihood, are we not reprehensible for slothfulness in our church life? "Not slothful in business, fervent in spirit, serving the Lord."

OUR WORK CALLS FOR IT.

While planning for the twenty-fifth an-

niversary of the Women's, Presbyterian Missionary Society of Pittsburg Presbytery, which shall be observed in May, 1911, the members of the executive committee realized that the work was greatly handicapped by the fact that we lacked a medium through which we could easily reach all the auxiliary societies.

Our only means of communication is by letter to each society. This makes the work of the corresponding secretary laborious, and we are loth to put so much work on an already busy housewife, and so many opportunities for extra work are allowed to pass.

Every one knows that better results are reached when the family can gather around the table to discuss pro and con the important "family affairs" than when letters must be written and replies waited for. Then it was that we came to the full realization that not only the women of the Pittsburg Presbytery need a magazine, or a Women's Department in a magazine, but the women of the entire Reformed Presbyterian Church need it.

THE ADVANTAGE OF INTERCHANGE OF THOUGHT.

One has said: "One man is nobody; nor will poring upon a book in a corner accomplish a man so as reading and studying of men will. Wise and profitable discourse sharpens men's wits; and those that have ever so much knowledge may, by conference, have something added to them." And let us consider one another, to provoke unto love and to good works.

Our object in having this department is that we may do better service for our Master, in a more aggressive work for the missions of our Church, by bringing the women closer together in their work.

MRS. ROBERT A. M. STEELE,

President.

500 NEW SUBSCRIBERS IN SEPTEMBER

Nothing succeeds like success. With the help of the Lord, we wish to make this Women's Department a success. *Our first aim is to place OLIVE TREES in every home in every congregation.* To accomplish this result, will each missionary society appoint one or two Magazine Secretaries, and let them thoroughly canvass the congregation?

All OLIVE TREES subscriptions end with the calendar year. There remain three months in 1910. Have your Magazine Secretaries secure as many subscribers as possible for October, November and December for 25 cents. Three months for 25 cents. Let this work be done in September.

Can the Women of Our Church Secure 500 New Subscribers for Three Months for 25 Cents in September?

Tell me not in mournful numbers
New subscribers don't abound;
'Tis the canvasser that slumbers—
New subscribers can be found.

These lines are quoted from *Woman's Missionary Friend*. Will you not appoint wideawake canvassers, who will find new subscribers?

Canvasser.—I want you to subscribe for OLIVE TREES for three months (October, November, December) for 25 cents.

Church Member.—Why do you wish me to subscribe for OLIVE TREES?

Canvasser.—Because Dr. Sommerville has allowed the women of our Church four pages of his valuable magazine, to be known as the Women's Department, and we wish to show our appreciation to the Doctor, and we wish to *aid missions* by adding 500 names to his subscription list during the month of September.

Church Member.—How will subscribing for OLIVE TREES aid missions?

Canvasser.—If you keep informed concerning missions, you will be interested in them, you will pray for them, you will work for them, you will give to them. How can you keep informed without reading your own missionary magazine?

Church Member.—Put me down as one of the 500.

What Congregation will be First on Our Honor List to Report, "Every Family in Our Congregation Subscribes for OLIVE TREES"?

Now, sisters, "A long pull, a strong pull, and a pull altogether" to accomplish this work. "Attempt great things for God, expect great things from God."

Send all subscriptions to Dr. Sommerville, 325 West Fifty-sixth Street, New York. Send all reports of your work to Mrs. J. K. M. Tibby, Ridge Avenue, Crafton, Pa.

MRS. T. H. ACHESON,
Chairman Magazine Committee.

WHAT THIS DEPARTMENT MEANS.

Just what a Women's Department in OLIVE TREES is going to mean to the women of the Reformed Presbyterian Church remains to be seen. That will depend upon what use they make of it. The natural thing is to be satisfied with present conditions. We become so accustomed to working with few or insufficient tools, the thought of changing for the better may not occur to us. If some one comes to us offering improved facilities, the first essential is for the one having such to create in us a sense of need for just such a thing, then we inquire into the cost, and if the desire for possession has taken hold, and it is within our reach, we purchase the article. If by what we say, we may be able to convince the women—the women already interested in mission work—that better results could be obtained, and our work done easier, by having access to this monthly medium of information, exchange of thought, and plans along mission lines, our object in writing shall have been accomplished. What it will cost is within easy reach of everyone.

We take it for granted our women want to do the very best work it is possible for them to do. The women of our Church are scattered far and wide, so that a Synodical meeting of our missionary societies has not seemed practicable. A few Presbyterials have been formed, and once a year at least, a limited number of women meet together for a convention or conference. A brief report of these meetings appears, from time to time in print, and an occasional annual report of some local society, and that is the extent of the information we have concerning one another's work. If a correspondent would be appointed in each society to make note of any special work planned or accom-

plished, and she would communicate at once with those having in charge this department, all societies would thus have the benefit. Coming regularly once a month, the program for each society could have a place on it for readings from Women's Department in OLIVE TREES, and if there were any in the society not taking the paper (which we hope will not long be the case) they would get the benefit of what it contained, and by all having before them the work of other societies, the same, where practicable, could be undertaken by others. To become *informed* is one of the first requisites for doing good work along any line.

It has been often said in my hearing that the women of our sister denomination, the United Presbyterian, far exceed the women of our Church in mission work, and in looking for an explanation of why such should be the case, we found two reasons which we thought accounted for that fact. First, they publish a monthly magazine, with a certain space given for information along all the different departments of their work, each month giving fresh information, plans of work, and news from their mission fields. And second, they have their own boards, employ their own missionaries, and are responsible for their support.

Keeping informed, and responsibility, I found to be the secret. In a limited sense, this opportunity comes to the women of our Church. Do you mean to embrace it? Are you willing to pay the price of co-operation and sharing the responsibility of running a Women's Department in OLIVE TREES?

A letter from some of our women in the different mission fields, the wives of our missionaries as well as our women missionaries, will bring all the women of our Church together once a month.

MRS. J. S. MARTIN.

**A LETTER TO THE SOCIETIES OF THE
PITTSBURG PRESBYTERY.**

It is a matter of history that Miss Mattie Wylie, of Latakia, and Mrs. Stewart, wife of the senior minister there, had the girls and women organized and at work for a number of years making lace, the proceeds of which were to be applied to the building of a house of worship in Latakia. Over \$2000 were raised in this way.

In answer to an appeal sent out to each missionary society in the Pittsburg Presbytery, the women, young women, and children responded by raising \$1941.18 for the building of this church.

In another column will be found how much larger this fund has grown by contributions from "the women" all over our Church.

In May, 1911, at Eighth Street, Pittsburg, will convene the twenty-fifth annual meeting of the Women's Missionary Society of Pittsburg Presbytery. Already we are thinking of it, and we hope that each society will do more this year than ever before. Our entire Thank Offering last year was \$2294.17. May our Father bless each one who helped to make this offering a success, and so touch the heart of each woman and child that they may daily add to their "thank offering," thus proving their gratitude for His bountiful mercies. On this anniversary occasion should we not try to give more than ever?

What we have already done, was done in His name, and we have received His blessing. There is much to be done. "Let us press on toward the goal unto the prize of the high calling of God in Christ Jesus."

MRS. J. R. COPELAND,
Thank Offering Sec'y.

PARNASSUS, PA., July 26, 1910.

REPORT OF BUILDING FUND.

Amount previously reported...	\$2273.68
June 3. Eskridge, Kans., Mrs. J. G. Young.....	14.50
June 14. Waukesha, Wis., Mrs. S. L. Mann.....	15.00
June 16. Wahoo, Neb., Mrs. L. E. Holmes.....	10.00
June 18. Morning Sun, Ia., Mrs. R. W. McElhinney.	32.30
June 18. Winchester, Kan., Miss N. A. French.....	25.00
June 29. Groton, Vt., Mrs. D. C. Faris.....	15.25
June 29. Brooklyn, N. Y., Mrs. M. S. Davidson....	10.00
June 29. White Cottage, O., Miss E. Thompson.	15.00
June 30. Blanchard, Ia., Mrs. M. Walkinshaw....	58.50
July 9. Winchester, Kan., S.S. Miss J. French....	30.75
July 9. Third N. Y., Mrs. F. M. Foster.....	11.00
July 18. Bellefontaine, O., Mrs. B. S. Guthrie.....	15.00
July 22. St. Louis, Mo., Mrs. C. M. Pearce.....	10.00
July 22. Bloomington, Ind., Mrs. Henry Russell....	31.20
July 26. Hetherton, Mich., Mrs. Mary McKelvy....	31.00
Total.....	\$2598.18

The above report suggests much to every wideawake woman. The women and girls and children in the home church have recognized the efforts of those in the Mission in Latakia, and have shown their appreciation of the faithful work done there in this substantial way. The opportunity to join in this expression of appreciation is still open, and it is hoped that many will yet avail themselves of the privilege of helping in their Father's work.

MRS. J. R. COPELAND, *Treas.*

EDITORIAL NOTES.

Attention is called to the "Women's Department," which begins with this number of OLIVE TREES. Articles and items, received before arrangements were completed with the Pittsburg Presbyterial, will appear in our columns, but in future all matter intended for publication must come to us through the Women's Editing Committee. Among the attractive features of this new department will be a mission study section, and, as the Presbyterial "would be pleased to have all our women studying the same books," the Foreign Board has been requested to recommend, among other suitable textbooks, "Western Women in Eastern Lands," by Helen Barrett Montgomery. OLIVE TREES ventures to predict that many of its readers will turn each month with special interest to the page or pages of mission study.



Rev. James S. Stewart, D.D., and family left for Syria Saturday, Aug. 27, 1910, on the Berlin, of the North German Lloyd Line. At Naples they hope to make close connection with an Italian or French steamer due at Latakia on the 16th or 25th of this month.

Miss Elizabeth Stewart will remain in this country to prosecute her studies, and Charles A., the eldest son, who has been in America for some years at college, will return with the family to the Levant. He graduated from Geneva in June, and on the 26th of the same month was appointed by the Board of Foreign Missions teacher in the school at Larnaca, Cyprus, where he will be associated with Rev. J. D. Edgar. Mr. Stewart stood high at the examinations, and on the testimony of professors and others whose names were given as references, seems well qualified

for the responsible position he has been chosen to fill. Take two or three instances: "A faithful student, his word and example always in favor of order and right—industrious, always ready to lend a hand and conscientious in performance. I think he would be in his element in a foreign field that called for patient and steady attention to people and to things;" "He has good judgment and a good stock of common sense. His type of religion I would not say is devotional, but it is of the character that will win respect." "His



MISS A. LOUISE CROCKETT.

manner is not at first especially attractive, but he gains by acquaintance, and seems to have the qualities that wear well."

In Dr. Stewart's party are Miss I. Evadne Sterrett, *fiancée* of Dr. John Peoples, medical missionary at Mersina, Asia Minor, and Miss Anna Louise Crockett, a member of Syracuse Reformed Presby-

terian Congregation, who was appointed to school work in Latakia, Sept. 21, 1909. In the judgment of her pastor and other intimate friends, she is eminently fitted for the service to which she has devoted her life. "She is not," wrote Rev. John Yates, "I am sure, answering the call simply from a desire to do something, and there is no need that she do that; but because, as near as I can see, conviction of heart and of purpose call her."



Rev. Julius A. Kempf, who has been on furlough for a few months, expects to sail for his field of labor Sept. 20, 1910. His bride and her mother, Mrs. Margaret Doig, will accompany him. They are a contribution of the Second Reformed Presbyterian Congregation of New York to the Mission at Tak Hing, China. Mr. Kempf came into the Sabbath school of this congregation when only a boy, making an open confession of Christ at the sacramental table when sixteen years of age. And he was a consistent member of the congregation till licensed to preach the gospel and commissioned to the foreign field in June, 1904. His work from that time is well known to the Church. Mrs. Kempf was born and baptized in this congregation, claimed full privileges between fourteen and fifteen years of age, and from that hour of affiancing with the Lord has shown exceptional interest in all Christian activities. Her mother was in the membership of the congregation before the writer had the honor of serving it in the gospel ministry. These facts link this devoted family by very strong ties to Second New York, and should make it more of a missionary congregation than it has ever been.

With this family will go to China Miss Rose Huston, to be associated with Miss Jennie Dean as teacher in the girls' and women's schools at Tak Hing Chau. Miss

Huston is a member of the congregation at Blanchard, Ia., a college graduate and a teacher of experience. She is highly commended by all her references as well fitted for the position: "A Christian woman, well trained and grounded in the faith and principles of the Church—honest, sincere, conscientious and devoted to the work of the Master"; "agree-



MISS ROSE HUSTON.

able and winsome in manner, devout and spiritual in her Christian life"; "has considerable originality in ideas and has often shown this in her college life—has much tenacity and is so steady in working at any difficult task that she will carry through whatever she undertakes."

Probably Mr. David Raymond Taggart, licentiate, who was appointed missionary to China, July 26, 1910, and his bride, a sister of Mrs. E. C. Mitchell at Tak Hing, will leave for the field at the same time, but, if not able to get ready so soon, will follow not later than the middle of October. That Mr. Taggart is well qualified for missionary service may be inferred

from the letters of his references. He is spoken of, for instance, as "one whose life environment has always been such as to prepare him for the great work. He has always manifested a willingness and readiness to help when he was needed, irrespective of the question of position." Another writes: "I regard him as a good man, having natural talents of a high order, a literary style, a keen, subtle and philosophical mind well adapted to deal with oriental modes of thought." Take the testimony of one other: "While he may not be as ready as some in hunting up work, his readiness to take suggestions from others would give promise that he will develop into a valued worker."

Mrs. J. M. Wright, who was ordered home for the summer, is hoping it will be wise for her to return with the party in September. "The latter part of October," she writes, "is very pleasant in South China, and we would probably not go up country for a week or ten days—not till the first of November, to insure safety. I am anxious to get back to my husband and my home and be ready to help with the work. South China is home to us, and we hope to be spared many years to help carry on the Master's work there. With the houses screened and the surroundings made more sanitary, surely we can keep in better health."

For both these fields other missionaries are required at once, and the Board of Foreign Missions unites with the necessities of the work in calling for an indefinite number of ministers, physicians, teachers and nurses. At least a score of missionaries should be on the way to China and the Levant this autumn. Every day that the Church delays to furnish

laborers and money to support them is a day lost in the service of God. Write for Application Blanks to R. M. Sommerville, Corresponding Secretary, 325 West 56th Street, New York.

The \$3,000 called for to repair and complete the buildings in Latakia and Gunaimia, Northern Syria, have not yet been contributed, although the summer is nearly over. Will not men or women who have large means put the money required for this purpose into the Treasury before the end of this month? The Lord is only asking for a little of what He has entrusted to His people, to be used as His work requires. Read the eighth and ninth chapters of Second Corinthians once more, and after prayer for guidance in the matter, make your offerings. Then the God of limitless resources will recognize and abundantly reward fidelity to the teachings of His Spirit.

The C. E. Society of Hopkinton Congregation has recently forwarded to Dr. S. A. S. Metheny, Treasurer, twenty-six dollars, its half yearly contribution to the Mission to Syria.

At the last meeting of the Board of Foreign Missions, a resolution was passed affectionately urging pastors, sessions and young people's societies to form one or more mission study classes the coming season, and thus widen interest in missionary work. Rev. J. C. Slater was appointed Mission Study Secretary, and all correspondence in regard to forming classes, suitable text-books and all questions relating to this subject, should be sent to his address, College Hill, Beaver Falls, Pa.

He who is rich for himself, laying up treasure for himself, is by so much robbing his real inward life, his life in and toward God, of its resources.—*Alford*.

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MISS F. MAY ELSEY.....		

REV. ROBERT E. WILLSON.....	}	<i>Mersina, Asia Minor.</i>
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REV. WALTER MCCARROLL, on furlough	}	<i>Larnaca, Cyprus.</i>
REV. J. D. EDGAR.....		

REV. A. I. ROBB, D. D.....	}	<i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB.....		
REV. JULIUS KEMPF.....		
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Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

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